1:Du Bois E-5 (1938-1939) 1944
OFS Also OFS

as its symbolic content can be so high. Any institution that may be invested with high emotional value because of patterns of child training is not one which can be lightly legislated out of existence. The implications of such relationships bear not only on the problems of the diffusion of culture and the persistence of traits, but also on applied anthropology as it is envisaged by enlightened colonial administrators. Head-hunting could be stopped almost overnight (page 131) because child training had been toward deflecting hostility into wealth manipulations rather than physical violence. Physical violence broke out only when finance failed to ease strain in interpersonal relationships. There were in addition administrative devices at hand. Trying to eliminate sacrifice would, however, be a very different matter, and, in fact, there has been singularly little headway made by missionaries in that direction. Furthermore, Christianity with its sanctification of the parental image may have failed to make inroads because parts leading in that direction had not been worn deep in the personality of the Arawteng child.

THE HEREAFTER

These speculations upon the emotional content and significance of initiations were precipitated by a discussion of the feats necessary for the final dismissal of ghosts from the village boundary. It is only at this point that significant interest in the dead stops. Perhaps this connects with the Arawteng's poor memory for genealogies. When the dead are no longer potential sources of danger and when they are no longer being named in connection with sacrifices, they are lost from memory. What happens to this second soul no one could tell me, whether it rejoins the other soul in the village of the dead, below or above, no one seemed to know. In addition, there is another place where the dead are supposed to go and to live underground. This is a low, uninhabitable coral island, called Hamimoko in the Abui language, which is off the northwest point of Boeleleng Bay. It is quite obvious from all this uncertain and fragmentary material that the Arawtengers are not interested in systematizing any of these vague and contradictory speculations. There may be a rare individual who is concerned with such matters, but, if so, I failed to discover him, and he would in any case be aberrant in that respect. Again, this reinforces the argument that the Arawtengers are not concerned with speculative constructs or the cosmos. Even the village of the dead seems to be no more than a reflection of earthly life. It is called Sabiak, or Sabiak, and is presided over by a figure named Karbibawa (literally, Kar-pig-jaw). The location of Sabiak and the identity of Karbibawa were completely refractory to most informants. Rilpada were nearest to giving a coherent account.